allied himself with the Moghul. This statement is repeated in the Political History of Jaipur by Col. Brooke. (Government Selections, No. 65, p. 14.) It is, however, certainly wrong, for there is no doubt that his father had previously given his daughter in marriage to Akbar. I admit, fully, that if a Rájpút lady was the mother of Jahángír, there is better authority for her having been Bihárí Mall's daughter, than for her having been of the Jodhpur family. I cannot find that Udai Singh, or the Moṭá Rájá gave his sister to Akbar, though he gave his daughter to Jahángír, and it would appear that Chandra Sen's introduction to Akbar and the marriage of his sister or other relative to Akbar did not take place till the 15th year of the reign, that is, after Jahángír's birth. I also admit that there are great difficulties in the way of holding that either Salímah or Ruqiyyah Begam was the mother of Jahángír. But I still think it not established that his mother was Bihárí Mall's daughter. Perhaps the Tárikh-i-Alfí would throw ght on the subject, but our Society's copy of that work is incomplete, and does not come down to Akbar's time. Possibly too, if discreet inquiries were made at the Court of Jaipur, the truth might be ascertained.

Kudarkoṭ Inscription of Takshadatta.—*By* A. Führer, Ph. D.

This inscription is on a white sandstone slab, which was found, in 1875, amongst the ruins of the old fort of Kudarkoṭ, a small village in tahsíl Bidhúna, 24 miles north-east of Etáwah, in the North-Western Provinces. That Kundarkoṭ was once a place of some importance, is evident from the rise and height of the mound upon which it is built, and the number of large bricks and sculptured stones scattered about the place. That it is a place of great antiquity, is proved by this inscription. The original slab is now in the Lucknow Museum, having been presented by Dr. W. Hoey, C. S., in December 1886, who found it at Etáwah in the Collector's godown, an open shed affording no proper protection for such a treasure.

The slab measures $2' \, 6\frac{1}{2}'' \times 1' \, 5'' \times 3''$. The most interesting point about this inscription is the character of the letters. On the whole they show the later *Gupta* type; but the mason has taken out the *kâṇas*, *i. e.*, the vertical strokes for the long *â*, and placed them above the letters after which they are to be read. The medial *i* is also highly ornamented. In this respect, as well as in the form of letters, the inscription resembles the Asírgarh seal of S'arvavarman, published in the *Journal* of the Royal Asiatic Society of Great Britain and Ireland, Vol.

III, p. 377, and *Journal* of the Asiatic Society of Bengal, Vol. V, p. 483; the two Jhálrápáṭhan inscriptions of Saṃvat 746 (A. D. 689 or 824), published in the *Indian Antiquary*, Vol. V, p. 180; the mutilated inscription of I'śvaravarman on the south gate of the Jámi' masjid at Jaunpur, published in General Cunningham's *Archæological Reports*, Vol. XI, Plate XXXVII; and two rock inscriptions which I lately found in the north scarp of the Kálinjar fort, and which will shortly be published in this Journal.

The preservation of the slab is perfect. With the exception of about four letters at the end of line 15, and one single letter in line 16, every letter is perfectly clear and distinct; so that, with the exceptions referred to, there can be no doubt whatever about the actual readings of the slab. The mistakes made by the engraver are few and unimportant and admit of easy correction. In respect of orthography we have to notice:—(1) the persistent doubling of *g*, *j*, *m*, *y*, *v*, *t*, in conjunction with a preceding *r* and, in the case of *t*, also with a following *r* (viz. त्त्र); (2) the occasional use of the dental sibilant for the palatal; (3) the constant occurrence of final *s* remaining unchanged before initial *s*.

The inscription records the erection of a residence for Bráhmaṇas by one Takshadatta, the son of Harivarman, *alias* Mamma, son of Haridatta, and apparently mentions the names of the first six Bráhmaṇas who resided there. Unfortunately the inscription is not dated; but, according to the alphabet in which it is written, it belongs to the 9th or 10th century A. D. Of Haridatta, Harivarman, and Takshadatta nothing of any historical value is mentioned.

On p. 365 of Volume IV of the *North-Western Provinces Gazetteer* is given what purports to be a correct transcript and translation of this inscription, made by a Benares pandit. But it is evident that the pandit cannot have seen the original slab and had to rely on an apparently imperfect paper rubbing. It will, therefore, not be considered unnecessary to re-edit and translate afresh this interesting document.

*Text.**

[1] ओं नमः ॥ †सन्निहितनीलकण्ठा नितम्बतटा शोभिनी ससिङ्हगुहा । जयति प्राले-
याचलभूरिव दुर्ग्गा सदा सुमुखा ॥ [१॥] ‡आसीच्छ्रीहरिदत्ताख्यः

[2] ख्यातो हरिरिवापरः । श्रीहर्षेण समुत्कर्षं नीतोपि विहतो नयः ॥ [२॥] §अवि-
चलितरत्नसंचयमक्षुभितं भूभृद्वधृतभुजङ्गं । पुरुषोत्तमस्य विसदृशमासी-

* From the original slab.

L. 1. † Metre: A'ryá. Read ससिंह°. ‡ Metre: S'loka (Anusṭubh).

L. 2. § Metre: A'ryá.

[3] क्ष्चम्यार्ज्जनं यस्य ॥ [३ ॥] *तस्याभवत्सुतनयो हरिवर्म्मनामा श्रीमम्म इत्यपरनामकृत-
प्रतीतिः । यस्मिन्रवाविव तपत्यखिलस्वबन्धुस्त्रीवक्त्रपङ्कजवनानि विकासमीयुः ॥ [४॥]
[4] †यस्याद्यापि हंतारातिमन्दिरोद्यानपादपान् । दावव्याजेन दहति प्रकामं कोप-
पावकः ॥ [५ ॥] ‡विशालवक्षः फलकाभिलक्ष्य प्ररूढखड्गव्रणसन्निवेशाः । अनेकसंप-
[5] द्विजयाङ्कसंख्या निखातरेखा इव यस्य राज्ञः ॥ [६ ॥] §सरागयापि यस्यासीद्हृदयं द्रष्टुं
न पारितं। यत्पृष्ठमरिवाहिन्या यच्च वक्षः परस्त्रिया ॥ [७॥] ||प्रजापतिं निर्म्मित-
[6] सप्तसागरक्षमाधरं यो लघयन्निसृष्टया । महाह्रदानम्बुनिधीनकल्पयत्सुराधिवासान-
चलांश्च कोटिसः ॥ [८ ॥] ¶महान्तः कर्कशात्मानो बद्धमूला अपि क्षितौ। सावज्ञ-
[7] माज्ञया येन नतिं नीता महीभृतः ॥ [९ ॥] **स्वप्रसादमहाभारगुरुभूततनयोरिव। यः
कूपखननव्याजैस्सिरा भूमेरमोचयत् ॥ [१० ॥] ††मार्गणाभिमुखा लुब्धास्समेताः
[8] फलकाङ्क्षया । विमुखा येन रिपवः कृता न पुनरर्थिनः ॥ [११ ॥] ‡‡लोके प्रार्थ-
यता पूर्व्वं व्यवहारेषु कौशलं । येनार्थित्वमगत्वैव जिताः प्रत्यर्थिनः सदाः ॥ [१२ ॥]
§§जनयामास
[9] यः पुत्त्रं त्त्रयीरक्षणदीक्षितं। श्रीतक्षदत्तनामानं नमितारिशिरोधरं ॥ [१३ ॥] ||||सर्व्वे-
षामभयप्रदेन सहजास्सन्तस्तथानेकशो [।] यद्वनेन यशोर्थिना तृणमिव त्यक्ता
[10] वयं केवलं॥ [१४ ॥] ¶¶इत्युच्चैः परिदृष्टमन्यव इव प्राप्यावसानान्तरं [।] लब्ध्वा
स्वव्रणरन्ध्रनिर्ग्गमपथं यस्यासवो निर्ययुः ॥ [१५ ॥] ***रम्यगविषमतिसंततवेदविद्या-
व्याख्यान-
[11] घोषबधिरीकृतदिङ्मुखोस्मिन् । उच्चैरच्छीकरदुरुस्थिरचारुचित्तं त्त्रैविद्यमन्दिरमुदा-
रमिदं स साधुः ॥ [१६ ॥] †††यावद्गुणास्ससिकरा इव तस्य लोकमाक्रादयन्ति
[12] हतसान्द्रतमस्समूहाः । एतद्विजातिभवनं भुवनाभिराममव्याहतादिकृतसम्विधि ताव
दास्तां ॥ [१७ ॥] ‡‡‡भद्रेणैते रचिता वामनतनयेन सुचरितस्लोकाः ।
[13] ऐशानिनापि लिखिता [:] स्वत्तधृता देवदेवेन ॥ [१८] ॥ ० ॥ बकृचचरणो
साङ्कृत्यसगोत्त्रसूर्यदत्तपुत्त्रो महासेनदत्तः । काण्वयचरणो वत्सगोत्त्रः

L. 3. * Metre ; Vasantatilaka.

L. 4. † Metre : S′loka (Anushṭubh). ‡ Metre : Upendravajrá.

L. 5. § Metre : S′loka (Anushṭubh). || Metre : Drutavilambitakam.

L. 6. Read कोटिशः ¶ Metre : S′loka (Anusṭubh).

L. 7. ** Metre : S′loka (Anushṭubh). †† Metre : S′loka (Anushṭubh).

L. 8. ‡‡ Metre : S′loka (Anushṭubh). Read सदा. §§ Metre : S′loka (Anushṭubh).

L. 9. |||| Metre : A′ryá. Read अनेकशः ।

L. 10. ¶¶ Metre : A′ryá. *** Metre : Vasantatilaka.

L. 11. ††† Metre : Vasantatilaka. Read गुणाः शशि॰

L. 12. ‡‡‡ Metre : A′ryá.

L. 13. Read बकृचचरणः साङ्कृत्य॰

[14] गोवत्ससोमपुत्त्रो जातवेदस्सोमः । छन्दोगचरणो कुत्हलसगोत्त्रः कुलदीपकीर्त्तिपुत्त्रः वैश्वानरकीर्त्तिः । बह्वृचचरणो वासिष्ठगोत्त्रः उदितचरपुत्त्रः

[15] श्रीचन्द्रधरः । काण्वयचरणो ओपमन्यवसगोत्त्रो वसुस्वामिपुत्त्रः बङ्करूपशर्म्मा । छन्दो-गचरणो गालवसगोत्त्रो धृतिगुप्तस्वामिपुत्त्रः क + + + + [।]

[16] एत्तैर्म्महत्तमै श्रीमत्त्रैविद्याज्ञानुपालनैः कारितं धाम धर्म्मस्थै श्रीमम्मस्य सम [ज्य-] या ॥ ० ॥

Translation.

Oṃ ! Adoration ! (V. 1.) Durgá, placed near Nílakaṇṭha (S'iva), slender-waisted, the lion* and Skanda sitting by her side, shining like the snowy mountain (Himálaya), ever pleasing, is victorious !

(V. 2.) There was one named *S'rí Haridatta*, renowned like a second Hari (Vishṇu), whose conduct was uncorrupted, though Lakshmí lavished her smiles upon him ;

(V. 3.) Whose gain of riches, immoveable in gems, undisturbed, [and exclusive alone of] the gems which serpents hid [in their heads] beneath the mountains, was like the lotus-stalk of the best of men (Vishṇu) ;

(V. 4.) Whose virtuous son was named *Harivarman*, known also by the name of *S'rí Mamma*, under whose sunshine of glory, as it were, the lotus-forests, made by the faces of the damsels of his whole household, flourish.

(V. 5.) And even now, alas ! the fire of his fury consumes, as it were, to his heart's content the trees, parks, and palaces of his enemies.

(V. 6.) The number of wounds inflicted by the sword, aimed successfully at his broad chest, are like an incised series [counting] the marks of the many successful victories of this king.

(V. 7.) Though desired, two objects could not be accomplished, *viz.*, by the army of his foe to see his back, and by the wife of another man his chest.

(V. 8.) He excelled even Prajápati (the Progenitor), the creator of the seven oceans, the earth and the mountains, by his own power of creation in forming large lakes likes oceans, and temples like mountains, by tens of millions.

L. 14. Read °चरणः कुत्हल° ; °पुत्त्रो वैश्वानर° ; °गोत्त्र उदित°.

L. 15. Read °चरण ओप° ; °पुत्त्रो बङ्क°.

L. 16. Read एतै°, अनुपालनैः.

* *i. e.* Durgá's vehicle.

(V. 9.) The great supporters of the earth (*i. e.*, mountains or kings), with hardened hearts and roots fixed within the ground, were caused by him to bow down at his command with all indignity.

(V. 10.) He opened the veins of the earth under the pretence of sinking wells, the outward form of which had been, as it were, surfeited with his graciousness.

(V. 11.) His foes who, approaching with arrows and determined, came against him with a desire of success, were [sure to be] disappointed, but the suppliants were never so, who came soliciting, needy, and with a desire of gaining their object.

(V. 12.) In his policy he, being extremely anxious for the welfare [of his subjects], was never known to yield, but always put down his enemies with force.

(V. 13.) He begot a son, named *Takshadatta*, educated in the reverence of the three Vedas, and who bent down the necks of his enemies.

(V. 14.) "We, whose inborn virtue had repeatedly been the preservative of all [subjects], have entirely been forsaken like a blade of grass by that gift, desirous of glory."

(V. 15.) Thus (speaking) loudly the spirits of that [monarch], being now, as it were, at the top of their patience and having obtained some other residence, found out their way through the openings of some wounds which he had received with the sword.

(V. 16.) This venerable person, who had by the noise [caused] by the delightful, fervent and continual interpretation of the Vedas deafened the quarters of the heavens, built this lofty, large, lasting and very beautifully decorated institution for the instruction of the three Vedas.

(V. 17.) As long as his virtues, like the rays of the moon, gladden the world, free of thick darkness, so long let this institution of a different kind, the delight of the world, remain undisturbed in all its original designs.

(V. 18.) These well-composed verses have been written by *Bhadra*, the son of *Vámana,* and by *Aiśání*, and have been engraved by the mason *Devadeva.*

(L. 13.) Mahásenadatta, the son of Súryadatta, of the Sánkṛitya family, follower of the Bahvṛicha branch [of the Ṛigveda] ; Játavedasoma, the son of Govatsasoma, of the Vatsa family, follower of the Káṇva branch [of the Ṛigveda] ;

(L. 14.) Vaiśvánarakírtti, the son of Kuladípakírtti, of the Kuhala family, follower of the Chhandoga branch [of the Sámaveda] ; S'rí Chandradhara, the son of Uditachara of the Vásishṭha family, follower of the Bahvṛicha branch [of the Ṛigveda] ;

(L. 15.) Bahurúpaśarman, the son of Vasusvámin, of the Aupamanyava family, follower of the Káṇva branch [of the Ṛigveda]; K * * * * the son of Dhṛitaguptasvámin, of the Gálava family, follower of the Chhandoga branch [of the Sámaveda]:—

(L. 16.) By these [persons] was this institution built for the mightiest and lawful protection of those versed in the knowledge of the illustrious three Vedas through the fame of S'rí Mamma.